

THE CHRISTIAN CENTURY

A Journal of Religion

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The Story of a Great Companionship

By Fred S. Nichols

Alexander Campbell

A Poem by Vachel Lindsay

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The CHRISTIAN CENTURY

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EDITORIAL

A Prayer for a Vigilant Spirit

EVER waking and working God, whose untiring purpose sustains all righteous causes, without whose unsleeping care our world would fall into confusion, we stand penitent before Thee because of the inconstant service we give to Thy holy work. How unsteady are our wills. How capricious is our loyalty. How easily satisfied are we with partial victory. How many are the enterprises of righteousness which we let fail because we fall asleep after winning initial success. We confess our indolence of purpose, our childish weakness under responsibility, our variableness of impulse and our love of sleep.

O Thou who watchest over Israel, impart to us in our human degree something of Thy spirit of unresting devotion, of unflagging zeal, of sleepless vigilance. Great causes for which men have wrought and suffered through many generations have in our day come to incredible success. We are overcome with joy at victories we hardly hoped to live to see. We give Thee praise for these wondrous tokens of Thine undiminished power and Thy living presence. Forbid, O Lord, that our foolish hearts should be tempted into sleep, as though our work were done. Dispel the listless mood of evening-time and smite our eyes with the light of noon, that we may see the tasks and dangers which challenge and defy our powers.

We observe our Master at his work. Unhurried and unwearied, he stops not save to take fresh drafts of power at the fountain of prayer. May we keep company with him, working as he worked, watching as he watched, praying as he prayed. Give us the divine shrewdness that was in him which made him inaccessible to the soothing wiles

of the evil one. Waken us, O Lord! May we be instant in season and out of season. And having done all, may the spirit of vigilance be so truly our own spirit that we shall not want to sleep, but to stand. Amen.

President Wilson's Will the Only Hindrance to Peace

IT becomes clearer with each bit of additional information received from Europe that the difficulties alleged to stand in the way of gaining from the Allies an acceptance of satisfactory American reservations to the Peace Treaty are for the most part unreal. The words of Viscount Grey, recently British Ambassador at Washington, on his return to England, should dispel any doubt that Britain and the other nations will adjust themselves to any reasonable position the United States may be constrained to take. In a revealing letter to the London Times Lord Grey expresses an attitude of utmost hospitality to the Senate reservations, declaring that it would be "the greatest mistake" for Europe to refuse whatever degree of cooperation in the League the United States may be willing to offer. He shows that it is an error to imagine that in attaching conditions to its participation the United States proposes "to play a small part in the League of Nations." If it enters the League "as a willing partner with limited obligations it may well be that American opinion and American action in the League will be much more fruitful than if it entered as a reluctant partner who felt that her hand had been forced." Without doubt this elastic-mindedness of Lord Grey will be found to characterize all Allied statesmen when once the ratified treaty with the Senate reservations is presented to them.

We need have no fear of negotiating the reservations with the Allies, nor of renegotiating our Treaty with the Central Powers, should that prove necessary. Europe needs the United States in the League in order to lift the League above the status of a mere old-fashioned protective alliance against a possibly revived and aggressive Germany. And Germany desires the United States in the League, for she knows that our presence will go far toward ameliorating the brutal terms of the Treaty. Moreover, the economic dependence of all Europe upon this country grows more acute and conscious every day. One is safe in predicting that the negotiation of our reservations following our ratification would be accomplished with the European powers in an incredibly short time. Europe will accept us in a society of nations on our own terms. It is going to be clear to history that instead of President Wilson's getting as much as could be gotten from the Paris conference, he traded his support of the shameless treaty all too cheaply. Such words as Viscount Grey's reveal that the renegotiation bugaboo is nothing to be feared—except by the President, whose futility as a negotiator in 1919 would be disclosed by the expedition with which Europe would accept in 1920 whatever changes the United States makes. Glimpses into the mind of Europe like that which Lord Grey has given us show that the only thing that stands in the way of peace at this hour is the President's will.

Education and Bolshevism

THE fear of radical social opinion, like any other kind of mob fear, has led to certain unwise attitudes in America, one of which is that political heresy can be cured by force. The popes of the Romish church found out in the days of the Inquisition that torture and death were no remedies for religious heresy. Were the Czar to rise from the dead, he could testify that repression is no remedy for false political and social theories. There is much hateful doctrine abroad. The paper theories of dreamers catch the idealists among the workingmen and they sacrifice for a false idealism all that should be laid upon the altar of true social theories. The remedy for this day of radical opinion is the class-room and the forum. The lumbermen of the northwest are in many cases bolshevists but none the less they are ready to listen to preachers interpret the gospel. If the gospel is set forth in its original purity and with its original social sympathies, these men can be won for a better attitude to society.

The Spiritualist Propaganda

THE interest which England feels in psychic phenomena is being transferred to America by the presence in this country of two visitors of note. Sir Oliver Lodge is a physicist of renown whose laboratory work has given him a secure place as a scientist. His conversion to spiritualism was not caused by the dramatic incidents of the war, but antedated the war psychology. Wherever he

goes, he finds the same pathetic audience of those who with sore hearts seek some consolation in their grief. Maeterlinck, the Belgian mystic, is here lecturing upon his peculiar theories of the future life which are partly oriental in character. He inclines to admit the reality of spiritualistic communications but asserts that no knowledge of consequence comes from this source and not by this means is the problem of man's future to be solved. While these great men lecture, a business man sceptic in New York offers a big money prize for a valid spiritualistic phenomenon. He is a backslider from the spiritualist faith and asserts it all to be the fraud of mercenary persons. Meanwhile the majority of our population finds in the spiritual faith of the evangelical religion the true consolation in the loss of our loved ones.

What Was Learned at Des Moines

THE wave of criticism which has gone over the country with regard to the Student Volunteer Convention serves to register the change that has come in the statement of evangelical religion. At the time of its birth thirty years ago, the Student Volunteer Movement was the genuine expression of the religion of its time. Personal salvation, pietistic attitudes, belief in special providences of a most particular sort, all were common possessions of the evangelical churches. But much change of emphasis has come and any static movement is bound to wake up some morning like Rip Van Winkle to find itself in a strange world. We still believe in personal salvation, but we believe in group salvation also. We still believe in prayer, but new discriminations as to the uses of prayer have appeared. The providence of God is even more real, but the methods of His operation seem to us of another sort than they appeared to the preceding generation. Missionary work is not now the snatching of dying souls out of hell. Its need cannot be illustrated with the watch which ticks souls into eternity. Mission work is the task of bringing into being a native Christian civilization where there was once a pagan order. The hour has come for the Student Volunteer Movement, which has done such an important work for the world to learn the language and viewpoint of our times.

The Religious Reading of the Minister

THE appearance of many fine new books on religion is an invitation to the ministry to resume that intellectual leadership which it is so much in danger of losing in these days of "big drives." The subject of the future life seems one of the strong interests of this period of religious thinking. A number of new books on immortality have appeared, and the discussion of the millennium runs into a number of volumes. A new volume on the book of Revelation, by Professor Case of the University of Chicago, worked out on a strictly critical basis, will help to dispel many of the vagaries of the professional venders of prophecy. The new literature of sociology is

challenging and the up-to-date minister will be as well informed on the labor movement as he is on the millenium, to say the least. "British Labor and the War" shows the trend in England, supposedly conservative, but in reality a long way ahead of America in the evolution of a new status for labor. It is the misfortune of the times that the economic pressure keeps many books away from the minister but whatever happens, he must read.

Taking Action Against the Street Carnival

THE National Child Labor Committee has been studying the care of children in Kentucky and has found how detrimental the street carnival is in many communities. The truancy and delinquency of children increases and besides this there goes about with most of these carnivals a troop of bad women. Boys of fifteen have been found who had venereal disease. Certain cities in Kentucky have passed ordinances prohibiting the street carnival within their borders. The carnival continued to show outside the city limits of Berea and that city passed an ordinance forbidding the advertising of a street carnival without their limits. The street carnival gets its opportunity on account of the lack of the proper recreational interests within a small town. The community lives months at a time with nothing that ministers to this need. In consequence the lowest grade of commercialized amusement finds a field. It will take a good deal of education to persuade a good many villages that it is money well-spent to erect a play-ground building and put a director in charge, but until that happy day comes the humorous saw will continue to have elements of truth in it: "Man made the city, God made the country, and the devil made the small town."

Episcopal Rector's Lonely Voice Raised Against Deportations

TO the Episcopal church, among evangelical communions, belongs the credit of contributing the one and only clergyman who has spoken out with intelligent courage against the un-American act of deporting alien radicals without giving them so much as the benefit of an ordinary trial. The clergyman is Dr. Percy Stickney Grant of the Church of the Ascension, New York City. The essential facts are set forth on another page of this issue, but just here a comment on the strange uniqueness of Dr. Grant's action would seem to be in order. As a disclosure of the sort of prophetic consciousness belonging to the ministry of today this loneliness of Dr. Grant would seem to be significant. It is also significant of the brutalizing influence of war. If such an event had occurred ten years ago every moral leader in America would have made it the theme of terrific protest. Today only one prophet speaks. And he stands trial before his bishop and is found guilty of unchurchmanlike practices and rests under the formal reproof of the church. What sort of subjects are preachers talking on, and thinking on, one wonders, that this deportation outrage could be carried

to its finish under the implicit approval of churchly silence? What sort of moral mood is the nation in that the department head who is carrying out this ruthless round-up of radicals and deporting them on the installment plan should be accounted thereby to have shown peculiar fitness for the Presidency of the United States? And what kind of religious mood is the church in that it feels no sense of moral outrage at such subversion not only of American tradition but of the very root principle of democracy? Or are we wrong in giving uniqueness to Dr. Grant? Perhaps there are other ministers who have uttered a prophet's word in the face of this folly. If so, we shall gladly set their names on the roll of honor.

Post-War Hysteria

NUMBERS of thoughtful and sensitive Christian people have been deeply troubled over the treatment accorded recently to groups of men and women denounced as "Reds" and Radicals. They have watched with growing anxiety the pompous and often merciless display of official force in the arrest, imprisonment, examination and condemnation of large numbers of people against whom there was brought only the charge that they had attended meetings believed to be socialistic or radical in their character and that they were dangerous as inclining to opposition to the government in its constructive and patriotic designs. One considerable body of these suspected or convicted people was sent away in a so-called "Soviet Ark" whose destination was somewhere in Russia.

There are many aspects of this procedure which ought to compel serious and thoughtful consideration on the part of all intelligent Americans, particularly those who are also believers in the Christian religion. There can be little doubt that in many communities the officers of the law, seizing upon public excitement over the presumed presence of "Reds," have utilized to the full the opportunities presented for an exploitation of their brief authority and the strengthening of their political ambitions. In this city, for example, not a few cases have been discovered in which the only offense that could be charged against those who were arrested was the fact that they had attended meetings whose purposes they did not understand and in some instances whose language they could not comprehend. Sometimes it was curiosity and sometimes the desire to be off the street in the warmth of such a gathering that had impelled them. In some cases they had no other place to go and no money for the moving pictures, and so wandered in quite at random. In a few instances seditious leaflets were found on the persons of the subjects; these they explained they had taken as they were handed out without knowing their contents and in several cases without even the ability to read them.

It is a fair supposition that men and women who make a practice of denouncing all government and particularly the government of the United States are undesirable citizens. It is a question, however, as to the most effective method of stopping this sort of propaganda. Anarchy

makes very little headway among people who are fairly prosperous. In the present circumstances of American industrial life the margins are too broad to make anarchy and radicalism very attractive save for the extreme agitators. They are not going to be very successful in promoting their propaganda unless the forces of law and order become their partners by such forms of persecution as gain for them public sympathy. It is just this danger which the present public and official hysteria invites. There may be a few cases in which known and notorious offenders like Berkman and the Goldman woman should be deported, if they are not citizens and can be treated as undesirable aliens whose nationality is known. But it looks as though the nation were strangely in doubt regarding the fundamental principles of democracy when it becomes so terrified at the presence of a few radicals here and there that it starts into operation a dragnet process as full of terror and persecution as autocratic Russia formerly employed. Either democracy will stand the test of free discussion or it will not. Personally we prefer to give the so-called radicals the right of free speech on soap boxes on South Clark Street rather than to make them conspicuous by persecutions and give them a halo of martyrdom in the thought of impressionable members of their own national groups who probably would never hear of them or their opinions if they were not made conspicuous by espionage and official exploitation.

The world is passing through a period of hysteria in which many people are called upon to suffer as the result of hair-trigger judgments and spasmodic procedure. A British officer faced a group of some hundreds of rather noisy Sikhs at Amritsar a few weeks ago and, imagining that they were on the point of open rebellion, he ordered his men to fire. Three hundred were killed in that murderous and unforgivable tragedy and the British Empire is in humiliation over the hysteria of a good and faithful officer who went wrong at a critical moment. Egypt, Ireland, Russia and Mexico have seen similar incidents of late. They are not the normal manifestations of good judgment nor even of prompt and efficient discipline. They are the hysterical expression of sudden uncontrolled emotion. Are we guilty of the same emotionalism in our treatment of these foreigners many of whom are perfectly innocent of any wrong intentions toward America but are no more fixed and grounded in their views of what democracy and civil rights are than many of the rest of us in these tremulous and disturbing days. It is only truth and justice and the spirit of Jesus that can give to us sanity in a time so eager and vibrant as this.

Big Business on the Boards

COLLEGES, missionary societies, benevolent organizations and other associations administering church and other philanthropic funds have chosen their boards largely from men of wealth because they give largely, have experience in administration and have always exerted large influence in the procuring of more

funds. So far as administration is concerned this is the course of wisdom but we are brought squarely to face in these days with a contingent fact, and that is that these boards also determine policies, i. e., exercise legislative powers as well as administrative.

What is the result? In Montana a university professor writes a monograph on taxation in that state. It is a piece of scientific research written without bias and simply tells the truth, but the truth is that the copper mine operators escape a large part of their taxes in that state and this able and learned scientist is discharged. Then democracy goes through a fever of protest, because the case is notorious, and he is reinstated. In Colorado a dean, with sincere moral courage, brings about the resignation of a president guilty of indiscretions but firmly in the graces of the board. Faculty, students and the rank and file of the churchmen supporting that college sustain the dean but he is summarily dismissed. The American Association of College Professors investigates the case and sustains the dean, but the board answers that they "hire and fire" and it is none of the public's business. Up in Saskatchewan the president of the university "fires" a professor who is very efficient and popular but personally non grata to him. Without personal bias in the matter but solely to justify the principle, so dear to their hearts, that an employer is not bound by any consideration but his own will, the board sustains the president. The discharged teacher appeals to the faculty to ask that he be given a hearing and the four faculty men who sign the petition are also discharged summarily and without explanation. Now the democracy is raising a hue and cry but lacks authority to function. The teachers and the farmers have both held mass meetings, the premier has been petitioned but finds he has no legal recourse, and the legislature will be asked to act—all to meet the morally discredited principle of Big Business that the executive may "hire and fire" at will and without explanation.

But not every case reaches the dimensions of a public protest. In fact for every one that does there are doubtless a score that do not, and for every overt case of actual interference with the rights of person there are a hundred or a thousand where the influences of this conception of executive power and authority inhibit free action.

There is another phase that is even more insidiously dangerous because more subtle and damaging, and that is the voting power of Big Business on mission boards, college trusteeships and in the executive committees of publishing houses when programs are to be formulated in regard to industrial questions in these days of changing principles in regard to industrial democracy, and when it is so important that Christian work be done without bias toward class in the spirit of a true Christian democracy. Great denominations have adopted principles that would meet the issue frankly and in recognition of the progress we are making only to have their action flouted in the boards, because Big Business ruled there with a superlative confidence in their own will and in a frank defiance of the democratic will of their own brethren. The issue

had as well be faced as to whether colleges and mission boards are corporations without responsibility to the rank and file in matters of policy, governed by corporation methods that are discredited by the rising democracy or whether the executive prepossessions of Big Business will rule in defiance of public will.

Disembrained Spirits

HAVE the inhabitants of the "spirit world" parted from their intelligence along with their bodies? It would seem so. The "revelations" and "communications" which reach us, purporting to come from distinguished persons who have entered that higher realm, are certainly astonishingly commonplace. Think of persons of some power of literary expression passing to another world where, as we are told, limitations are removed and inspiration might be supposed to flow freely, maundering among "lovely flowers, green woods, pleasant lakes, domestic pets," or boldly proclaiming, "There is infinity to live in and space has no limits!" To think of Sir Conan Doyle, who knows how to keep people guessing if anybody does, reverently accepting bromides like these! We are told that at least fifty professors at the great seats of learning are giving careful study to these communications. It seems that the merest laymen might be able to offer some useful suggestions to these masters of literature and science. Let Colonel Roosevelt be called up and asked for a few more Rooseveltian phrases as good as "pussy-foot" and "the big stick" and "the Ananias Club." Let Lincoln give us another Gettysburg Address. Let Browning add a dozen lines to "Saul," or Tennyson to "In Memoriam." Otherwise we must go on wondering why we are asked to accept drivel which reflects upon the intelligence of the dead. No wonder, if the life beyond affects the mind in this sad fashion, that Dante sought his literary inspiration in lower regions!

Not only are the messages without thought or form, but the life they suggest seems surprisingly meager. We are told repeatedly that the next world is akin to this but with all hindrances to progress removed, yet we find nowhere any concrete suggestion of progress. Some of the utterances purport to come from the spirits of persons whose activities, while they remained in this life, were matters of world interest. But at present these great souls seem to be fluttering about aimlessly in pleasure gardens constructed on the plan of an ordinary city park, and passing back to earth platitudes concerning "endless progress" and "happiness in ceaseless achievement." Why does not one of these spirits build something or invent something? One wonders where Galileo and Newton are keeping

themselves. Edison would surely be sadly out of place and out of heart in such a world.

We can not help but feel a sense of the world's longing for immortality, as it is revealed to us in this passion for the occult. Men and women are so distraught with sorrow for their dead and longing for reunion that they accept so-called "communications" which are not even clever plagiarism. Does not this suggest the obligation of the church to minister to these in sorest need? Perhaps Christianity has feared "otherworldliness" too much in these recent years. Certainly the promise of an immortal life of growth and service is that for which the human heart cries out today.

The Pianola

A Parable of Safed the Sage

OF STUPIDITY in men full grown have I seen not a little, and for some of it have the owners deserved great credit; for only by profound study of the business of being stupid could they have become as stupid as they are. But it goeth to mine heart to see in little children any manner of infirmity. Therefore am I saddened when I go to the Public Institutions for Children, yet glad that such things be for the children who have need of them. And one such institution there is for children that are Feeble Minded. And I saw therein what they endeavor to do for children in whom the good God appeareth to have forgotten to make minds.

And among the rest was one who could play upon a Pianola.

And he did take rolls of Paper with Holes punched through, and did tread with his feet and the thing made music.

And it was good music, because the Rolls were good. But he knew not the Unfinished Symphony of Schubert from There'll Be an Hot Time in the Old Town Tonight. But whatsoever was on the Roll, he played it. And to his feet it was good exercise, and to his mind it was a Pleasant Noise.

And I spake to the Superintendent and I said, Behold I have enjoyed the music, albeit the child that made the music knew not that it was music.

And I thought much. And I remembered men who made noises with their mouths which to them are Great Wisdom, and to the rest of us but Noise, and how with them the effect is the reverse of what doth happen when a Simple Child doth tread out with his feet music which he knoweth not as such.

And I said to the Superintendent, It were well if thou didst have here certain men who are wise in their own eyes, and whose words are empty of wisdom. Then mightest thou treat them with the system. And if peradventure thou couldst work that system backward for their benefit, then might they hear how foolish are their own words. And it might be in time that they could make their heads as effective as the feet of a foolish boy.

But the Superintendent was not sure that his System could be worked backward.

The Search

WE seek for truth in old world sophistries,
In musty books and in vain muttered creeds.
When lo! she dwells in springtime mysteries,
In childhood songs, in Christlike thoughts and deeds.

THOMAS CURTIS CLARK.

The Story of a Great Companionship

By Fred S. Nichols

ALWAYS the great companionship stories make us feel more at home in the world; the universe seems more friendly because of them. They are "at home" times in the Promised Land, the place where the "milk of human kindness" flows in streams. Such is the story of "Bad old father" and his "Blessed Bunnies," a companionship story with more of a living room hominess about it than many of the others. And the most satisfying Roosevelt is along the pathway of a sweet companionship where the little child leads. Yes, little children are always the fruitful discoverers of the otherwise unexplored portions of the human heart. Even areas of the tender heart of the "Great Emancipator" would lie beyond the mist were it not for little Tad Lincoln. Would that a new future historian could trace some of the benevolent policies of our country to those pathfinders of the heart. Tad Lincoln and Quentin Roosevelt—those little patriots who humanized the White House and democratized Presidential families!

A HOLIDAY OF RE-CREATING FUN

To read these letters is to enjoy wholesome diet and spiritual plunges—a holiday of re-creating fun. And everyone is in need of such a holiday, especially the parson of canonical atmosphere, the husband of dyspeptic cynicism, the boy worker of cadaverous methods, and the father of belated evolution—this latter of many species as the Too-busy, the Despot, the Lax, and the Canine (the kind that barks, snarls, and whines). Respectable fathers all these, but they might experience a re-birth by beholding that enchanting, but accessible land, where a father companions with his children. Let us share a few things in contemplation of the holiday you may take some other time. Would I could quote from every letter, for "By George," they are great, from Tampa Camp to broad brimmed revolt inciting "Old Missouri." What made such a companionship story possible, and what were some of the ways this great companion traveled—these now shall be our little pleasure jaunts.

THE AFFECTIONATE "TYRANT"

Companionship is impossible without affection; yet the indictment of some fathers is this: "Stupid in the affections." That "chorus of offspring" proclaims an affectionate "tyrant." Those picture letters, all of them, from the little birds in the nest to Father playing tennis, with "Father's shape and spectacles, reproduced with photographic fidelity," are more than pictures of the "Unpolished Stone Period"; they are eloquent hieroglyphics of the most tender affection, if one is but able to decipher the most spiritual language of the heart. The giant who battled with the "outpatients of Bedlam," also companioned with those "warm-hearted," "cunning," "merry souls," "Ted," Kermit, "Etheley-bye," "Archiekins," "Quenty-quee" — "Blessed" and "Darling" everyone. There is the very music of affection when Quentin, after

seeing the seriousness of flinging a block at his mother's head, though in sheer playfulness, "fled with howls of anguish to me and lay in an abandon of yellow-headed grief in my arms." That affectionate father who felt the White House full of lonely echoes with his children away, and who on his journeys became very homesick for his own little lads whenever he saw a little boy brought up by his father and mother to see the procession, must have looked at that star of gold with a heart heavy in homesickness for his "Darling Quenty-quee."

AN APPRECIATOR OF CHILDHOOD PHILOSOPHY

Affection alone will leave one as helpless as a well-meaning hen at the water with the ducklings—there must be a keen relishing of all childish stunts. This appetite Roosevelt had in unfailing largeness; and Quentin, "the funniest little mite you ever saw," supplied the material. Pranks and quick flashes of child life, matters of indifference or annoyance to many, were occasions of delight to the companioning father. Back of the quaintness of little sociability who "always liked to get acquainted with everybody," but was occasionally forced to "lead a career of splendid isolation," there was seen a "cheerful little pagan philosopher," the strenuous kind that made the father chuckle with delight—a philosopher with a good head, though with "Archie's disposition" which he, Quentin, thought essential to complete his own greatness. The possibility of companionship is in that shrewd appreciation of humor that sees Quentin's ability to make a base hit "if the opposing pitcher is very bad," and to note that the hockey team "played hockey now and then, but spent most of its time disciplining its own members."

TAKING THE TIME

From the tormenting memory of that father who sharply rebuked the little nightie-clad child coming to his busy desk to give a sweet good night, Lord deliver us! But will the deliverance come? On the seventh night at a late hour in some lodge pow-wow, business conference, literary circle, social function, political gathering, religious meeting, a handwriting will appear on the wall—"Weighed in the balance and found wanting—You have not taken the time to play the part of a real father, the companionable kind. Your son shall be taken from you and given entirely to a boys' club, perhaps to some gang." Oh, the tragedy of the boy's unanswered call, the call for father companionship, without which no organization will suffice. The problem is not so much of saving the boys as of companionizing the fathers. Notwithstanding the reply of "that affable and canny young gentleman" to a reporter, "Yes, I see him sometimes; but I know nothing of his family life," this father of such tremendous burdens gave much time to his children. Everything bespeaks a companionship of much time-giving. When in journeys long

and problems deep, "although sometimes hard to get the time," he wrote cheer to his absent children once a week, while those with him always shared some of his time. The President of the United States of America gave the time to hear his lads in their prayers before they went to bed. These letters should convict some fathers of embezzlement, for they are appropriating time entrusted to them, but belonging to the children. Can an embezzler be a very good companion?

A PLAYMATE COMPANIONSHIP

Now as to some of the ways in which the father companioned. He was above all a playmate companion, not the condescending kind, but one who himself dearly loved the frolic as "great fun." The old barn at Sagamore was the scene of hide-and-go-seek by the hour. More democratically satisfying than to read of Jefferson tying his horse in front of the capitol, is it to read of a "stout elderly President bouncing over hay-ricks in a wild effort to get to goal before an active midget of a competitor, aged nine years." Those pillow fights that raged up and down the hall of the White House would refresh the most belligerent pacifist. And certainly "tickley" and "bear" was companionable play, though the performance did so often nullify good Mademoiselle's tidiness, and despoil the father's evening dress. Nothing gave him more pleasure than to be a playmate when the chums and friends of his own children were about. That was the time for obstacle races in the White House or scrambles down the rough places of Rock Creek. The references to their chums are many, and always with the same companionable interest. The constant insistence of both his own children and their friends that he be one with them in their games is revealing. No wonder he was sad when he could not be in some of these races and games because of business cares. And how graciously he shared his companions with the children—statesmen, ranchmen, hunters and all. Selous, the great African hunter, is not monopolized by the distinguished guests, but the children have at least a half hour before dinner to be enthralled with his lion and hyena stories.

THE STORY OF SKIP

And they are playmates with the large and varied menagerie of pets. In his fascinatingly unique descriptions of the qualities, tricks, and the affection in which they are held, one sees the mind of the naturalist, the spirit of a manly soul and the great heart of a true companion. Archie's alarm aroused him just enough on his father's late return, to impart the news he knew would be joyously received, namely, that he had found a new turtle. And Quentin felt free to break in during lunch with rabbits, "the valuablest kind with pink eyes," and to interrupt conferences with rare specimens of snakes. He was not an outlaw, but a companion with something to share—and the companionship was always assured in the Great Playmate.

One of the numerous references to Archie's little dog Skip visualizes a rich unending field where companions

dwelt. "And on that particular day Skip disappeared, and had not turned up when we went to bed. Poor Archie was very uneasy lest Skip should have gone the way of Jack; and Mother and I shared his uneasiness. But about two in the morning we both of us heard a sharp little bark down stairs and knew it was Skip, anxious to be let in. So down I went and opened the door on the portico, and Skip simply scuttled in and up to Archie's room, where Archie waked up enough to receive him literally with open arms and then went to sleep cuddled up to him." In all the tributes to and stories of dogs, is there anything of more tender eloquence or lingering sweetness? There is companionship in every foot-step from the bed to the door. And between the father who would hear and then sleep on undisturbed through the night, and the one who would hasten at once to reunite two such separated lovers, runs the boundary line that divides the fruitful fields where father and children companion in their play from the barrens, where other fathers look in loneliness across the wastes as the departing spirits of their children cross the divide to the some-where land of earthly companionship.

THEY READ TOGETHER

He playmated in reading Uncle Remus, Indian tales, Legend of Montrose, Lances of Linwood, Laura Richards poems, the stories of Saul, David, and Jonathan, and the Leather Stocking tales. Recall how in your own days of Natty Bumppo enthusiasm you joyfully received as the companion of your order anyone who could talk with zest about this deerslayer and pathfinder, and you will appreciate the added bond between these who playmated to the shrines of so many common heroes. A playmate in all their interests, the father and children are as one—another form of unity calling to us. And its realization will never be by putting away too many childish things. Their games, their chums, their pets, their books—may the father never be an alien in absolute ignorance of the language of the child in this his world.

A COUNSELLING COMPANIONSHIP

A cheering feature of this story is that he fully companioned with the children to the end of the day. And how natural and easy it was, both because of the playmate days that had been theirs, and because he had always given the best of himself to them. They had been taken into his confidence concerning his own limitations, his discouragements, his friends, his policies, his philosophy of life, and his joys. Naturally as members of the same group they shared with him as an equal and unbossed to him as the stronger. And none of their interests were foreign to him nor their problems without his companionable counsel, be they questions of grades, football ambitions, troubles with reporters, or the decision of a life work. Hasty decisions were never given nor arbitrary positions assumed. He respected them as sacred personalities deserving of the most sympathetic hearing. If rebuke was necessary, it was always tempered with the most cheering encouragement. While he did not engage in con-

stant preachments, relying much on suggestion, as his frequent incidental mention of church attendance, emphasis upon the good qualities of his associates or the inspirational examples of history such as Lincoln, or his own way of meeting conditions, yet it is a mistake to suppose he neglected positive advice. This from a lover of sports and a sincere student: "I would rather a boy of mine stand high in his studies than high in athletics, but I would a great deal rather have him show true manliness of character than show either intellectual or physical prowess; and I believe you and Ted both bid fair to develop just such character." Likewise the letter to one of the boys on the relative merits of the civil and military is a marvel in its comprehensiveness, its subtle diagnosis of the boy's motives, its balance of strong advice without arbitrary constraint, its impression of the most careful and serious consideration of the problem, and its tactful and sincere expression of confidence in the son's qualities to succeed in civil life. It is a companion's way of making port safely and happily, avoiding the Charybdis of lax indulgence while steering clear of the Scylla of puritanical autocracy.

A UNIFYING COMPANIONSHIP

This companion ingeniously unified the home. The pets though individually owned, become through his contagious love of nature, family interests. His magnificent aptness in writing to the children concerning each other increased their mutual appreciation. Sagamore, the place "where things are our own," never lost its lure for him; a feeling in which the children were lead to share, as is evidenced by Archie's song: "I'm going to Sagamore, to Sagamore! I'm going to Sagamore, oh, to Sagamore!" Christmas and birthday observances, the father's delight, were of the nature to cement the family group. But the strongest natural unifying force was "Mother," a position accentuated and glorified by the companion. Did

ever children have such sublime love pictures of mother from the heart of a father? Her noble qualities of soul, her motherly instincts, her gentle ways, were haloed with a worshiper's devotion. His letters to them concerning her plans and pleasures, her maternal pride and anxious love, her domestic touches and radiating cheer, reflect the mother of a unifying love. "Mother had old Father" on the "most lovely rides imaginable," in long chats under the trees, in pleasant strolls enjoying the flowers, the trees, and the birds. There is meaning in "Mother had old Father," coming from a daughter. He listened as she read to the boys and taught them hymns. As "vice-mother" he often relieved her of some cares, minimum face washings notwithstanding. He always withheld counsel until having had time to "talk it over with Mother." He graciously obeyed when "edicts went forth" regarding play, and quietly submitted when he "fell into richly merited disgrace with Mother" because of some playmate pranks. Any joke on "Mother" was always a family enjoyment, as in the lost "wrinkled pie hat," a rich blend of humor and hominess. Her candle birthday cake, representing every interest, tellingly typifies her unique unifying position, where the companionable playmate and lover placed her. Before departing on that long trail for other adventures, this playmate and counselling companion of the affectionate soul and romping spirit left us such a story of a unified home-companionship that, from a fragrant loneliness, we are lead back in loving cheer to those who await our frolic.

My Singer

By Charles M. Sharpe

O MARTIAL singer of the endless quest
By heroes vowed toward life's far-gleaming goals,
Thy flaming spirit knows no easeful rest,
Comrade thou art of all intrepid souls.
A warrior, thou, with flashing scimitar
Against the skulking doubts and fears
That leap from ambush and would bar
Us from the fruits of toil and tears.

O Flute-voice, breathing spirit melodies!
O Harp caressed by wandering angels' wings!
Thy music lifts the sinking heart, and frees
The captive will for high emprise. New springs
Break forth upon the desert ways—now sings
A nobler faith, and bloom new loyalties.

Contributors to This Issue

FRED S. NICHOLS, graduate of Eureka College and Union Theological Seminary; minister church of Disciples, Niantic, Ill.

ALVA W. TAYLOR, professor of sociology Bible College of Missouri. Professor Taylor is a member of the editorial staff of *The Christian Century*. The resumption of his weekly article after some months' absence, is welcomed both by his editorial colleagues and our readers.

ANNA MARY WOODHEAD, widow of the late Prof. Howard Woodhead, of the University of Pittsburgh, who was killed in action in France.

VACHEL LINDSAY, one of the leading American poets of the modern school. The poem used in this issue is from his book, "The Golden Whales of California," which is just from the press.

Religion and the Child Mind

By Anna Mary Woodhead

THE great problem seemed to be how to make the death of his father mean to the little fellow something of what such an experience would have meant to him if he had been fifteen or twenty years older. That is, how could a four-year-old child be given something of what we ourselves were getting from the change and pain of this thing that had happened. It did not seem fair that because it came to him so young, this big, bad fact should be mere meaningless pain to him, soon forgotten, perhaps, as children do forget, or remembered with some harmful distortion due to childish ignorance.

After the first horrified cry, "Why is my Papa never coming back when I need him so bad?" and later, very shrewdly, "Why did my Papa go to France if it was dangerous? Why didn't he stay here to take care of us?" the questions came wholly within the sphere of religion in the narrowest sense. And because from the answers we have given him, and his reaction to the fact of death and our ignorance of the hereafter, this five-year-old, now a year after his first experience of one of the big elemental factors in life, has a rational, reasonable, helpful basis of religion, I am writing down some of his present formulations in the hope that they may encourage others to deal with entire truthfulness with even very young children.

I am the more eager to do this because the child has heard much of very diverse creeds. We have in our home a Roman Catholic, a Christian Scientist, an old fashioned Presbyterian, and two who take up these matters in somewhat rationalistic ways. If we do not practice Christian unity, we do have a very high degree of Christian tolerance.

HOW A CHILD REASONED

Trying to understand what he heard discussed earnestly in this group, one of the first questions he asked after he accepted the fact that "Papa had gone on from France to Heaven," was "Where is God?" "Right here and everywhere," was the answer. "Then why can't I see him?" To this the answer was, "God is love. You can't see love, but you know quite well how happy it keeps you. God is the Love that is everywhere all the time keeping things right." Some time later he was heard to say at night after he had gone to bed, "God is love. You can't see love but you can love. God is good. You can't see goodness but you can be good." The encouraging thing is that he has not asked this question since, but has been heard developing this idea of God with quaint reasonable comments, as, "You can't see God, but you can see the policeman"—for he has been told a good deal about the protection afforded by the policeman. When the "fear of the dark" that most children develop at some time, came to him he did almost all that was needed to overcome it by an entirely original train of thought: "I have a map in my mind of this house, and love is in every part of it. And God's peace is in this whole town," and so on, quietly working out the remedy for his malaise.

When he asked, "How do people die?", "What is a military cemetery?" and some other questions of similar import, he was told that he must wait for the answer to them. Perhaps we ought to have been ingenious enough to make something out of these questions for him, but we failed. Since the actual coming of death to the body had been far away from us all, we let him miss it too. But when he asked, "What is heaven like?", we said frankly, "No one knows." This amazed him. "Has no one ever come back to tell?" "No one." "But hasn't God told anyone? It seems to me it would be good for us to know." Then he was told that God tells men all the best and most beautiful things that men think or know, and some men had an idea of what heaven must be like and have written about it. "You can believe these men if you wish, only remember that no one knows. It is even possible" (for we were trying to tell him the whole truth) "that there is no such place." He took some days over this, with no more questions. Then he said, "If there is no such place as heaven, then if we *knew* there was no such place, there is no use to talk about it. But tell me what some men have thought it might be like." So we told him about the city with the golden streets, and said, "You can picture it like this if you wish." A little later he said, "But you know my Papa did not like to be in the city and I don't think he would like it even if it were made of gold. Can't I say heaven is a garden?" We said, "Yes." Then he said, "Can I have it a garden near a forest of big, dark trees?" We said, "Yes," and except for an occasional comment such as, "Well, if I should be tired in heaven I am sure there would be some way for me to take a nap," there has been only a quite contented development of this picture of heaven. An especially beautiful flower, for instance, "is beautiful enough to be in heaven, if heaven is a garden." The value as we, some of us, see it, being that he has not had thrust upon him, on the authority of someone else an idea of heaven from which he will recoil as he gets older.

Another importunate query was, "Why has no one ever come back?" We said, "It is possible, you know, dear, that they do not now live at all. It may be that they are quite gone like a bit of burned up paper or a blown out candle flame." He thought this over and then said, "Do you think it is like that?" "No." "Then why do you think they have never come back?" Our answer was exactly what we would have said to any grown person, "They may be near us without our knowing it. We can see things only when they have shape and color. Now if those who are dead have bodies that have no shape or color that are suitable to our eyes, and cannot make sounds suitable to our ears, and are not rough or solid so we can feel them, they might still be living and near and yet we would not know it. By the time you are a big man people may know all about this, but as for us now, we do not know."

He asked no more questions about this, and we were so timid about the whole subject that we avoided anything that would suggest it to his mind. Yet some days later he was heard to say, "When people are dead they are like the sky-blue air when the sunbeam is *not* shining on it, you can not know it is there." By "the sky-blue air" he means the dust motes, and it seemed to us he had understood perfectly what we had offered with great hesitation.

There are some questions we have not been able to answer on which his mind sometimes runs, and on which it probably will run more or less all his life: "Why do little children ever die before they have done any work?" "Why must every one die?" "How will my Papa know me in heaven if I do not go there till I am a man?" And on these we can only make whatever comment our sympathy with his perplexity suggests.

Alexander Campbell

A Poem in Three Parts

By Vachel Lindsay

I—My Fathers Came From Kentucky

I WAS born in Illinois—
I Have lived there many days.
And I have Northern words,
And thoughts,
And ways.

But my great grandfathers came
To the west with Daniel Boone,
And taught his babes to read,
And heard the red-bird's tune;

And heard the turkey's call,
And stilled the panther's cry,
And rolled on the blue-grass hills,
And looked God in the eye.

And feud and Hell were theirs;
Love, like the moon's desire,
Love like a burning mine,
Love like rifle-fire.

I tell tales out of school
Till these Yankees hate my style.
Why should the young cad cry,
Shout with joy for a mile?

Why do I faint with love
Till the prairies dip and reel?
My heart is a kicking horse
Shod with Kentucky steel.

No drop of my blood from north
Of Mason and Dixon's line,
And this racer in my breast
Tears my ribs for a sign.

But I ran in Kentucky hills
Last week. They were hearth and home. . . .
And the church at Grassy Springs,
Under the red bird's wings
Was peace and honeycomb.

II—Written in the Year When Many of My People Died

I HAVE begun to count my dead.
They wave green branches
Around my head,
Put their hands upon my shoulders,
Stand behind me,
Fly above me—
Presences that love me.
They watch me daily,
Murmuring, gravely, gaily,
Praising, reproving, readily.
And every year that company
Grows the greater, steadily.
And every day I count my dead
In robes of sunrise, blue and red.

III—A Rhymed Address to All Renegade Campbellites, Exhorting Them to Return

I
O PRODIGAL son, O recreant daughter,
When broken by the death of a child
You called for the greybeard Campbellite elder,
Who spoke as of old in the wild.
His voice held echoes of the deep woods of Kentucky.
He towered in apostolic state,
While the portrait of Campbell emerged from the dark:
That genius beautiful and great.
And millennial trumpets poised, half lifted,
Millennial trumpets that wait.

II
Like the woods of old Kentucky
The memories of childhood
Arch up to where gold chariot wheels go ringing,
To where the precious airs are terraces and roadways
For witnesses to God, forever singing.
Like Mammoth Cave, Kentucky, the memories of childhood
Go in and in forever underground
To river and fountain of whispering and mystery
And many a haunted hall without a sound.

To Indian hoards and carvings and graveyards unexplored.
To pits so deep a torch turns to a star
Whirling 'round and going down to the deepest rocks of
earth,
To the fiery roots of forests brave and far.

III

As I built cob-houses with small cousins on the floor:
(The talk was not meant for me),
Daguerrotypes shone. The back-log sizzled
And my grandmother traced the family tree.
Then she swept to the proverbs of Campbell again.
And we glanced at the portrait of that most benign of men
Looking down through the evening gleam
With a bit of Andrew Jackson's air,
More of Henry Clay
And the statesmen of Thomas Jefferson's day;
With the face of age,
And the flush of youth,
And that air of going on, forever free.

For once upon a time . . .
Long, long ago . . .
In that holy forest land
There was a jolly pre-millennial band,
When that text-armed apostle, Alexander Campbell,
Held deathless debate with the wicked "infi-del."
The clearing was a picnic ground.
Squirrels were barking.
The seventeen year locust charged by.
Wild turkeys perched on high.
And millions of wild pigeons
Broke the limbs of trees,
Then shut out the sun, as they swept on their way.
But ah, the wilder dove of God flew down
To bring a secret glory, and to stay,
With the proud hunter-trappers, patriarchs that came
To break bread together and to pray.
And oh the music of each living throbbing thing
When Campbell arose,
A pillar of fire,
The great high priest of the Spring.
He stepped from out the Brush Run Meeting House
To make the big woods his cathedrals,
The river his baptismal font,
The rolling clouds his bells,
The storming skies his waterfalls,
His pastures and his wells.
Despite all sternness in his word
Richer grew the rushing blood
Within our father's coldest thought.
Imagination at the flood
Made flowery all they heard.
The deep communion cup
Of the whole south lifted up.

Who were the witnesses, the great cloud of witnesses
With which he was compassed around?
The heroes of faith from the days of Abraham
Stood on that blue-grass ground—
While the battle-ax of thought

Hewed to the bone
That the utmost generation
Till the world was set right
Might have an America their own.
For religion Dionysian
Was far from Campbell's doctrine.
He preached with faultless logic
An American Millennium:
The social order
Of a realist and farmer
With every neighbor
Within stone wall and border.
And the tongues of flame came down
Almost in spite of him.
And now all but that Pentecost is dim.

IV

I walk the forest by the Daniel Boone trail.
By guide posts quaint.
And the blazes are faint
In the rough old bark
Of silver poplars
And elms once slim,
Now monoliths tall.
I walk the aisle,
The cathedral hall
That is haunted still
With chariots dim,
Whispering still
With debate and call.
I come to you from Campbell.
Turn again, prodigal
Haunted by his name!
Artist, singer, builder,
The forest's son or daughter!
You, the blasphemer
Will yet know repentance,
And Campbell old and grey
Will lead you to the dream-side
Of a pennyroyal river.
While your proud heart is shaken
Your confession will be taken
And your sins baptized away.

You, statesman-philosopher,
Sage with high conceit
Who speak of revolutions, in long words,
And guide the little world as best you may:
I come to you from Campbell
And say he rides your way
And will wait with you the coming of his day.
His horse still threads the forest,
Though the storm be roaring down. . . .
Campbell enters now your log-house door.
Indeed you make him welcome, after many years,
While the children build cob-houses on the floor.

Let a thousand prophets have their due.
Let each have his boat in the sky.
But you were born for his secular millennium
With the old Kentucky forest blooming like Heaven,
And the red birds flying high.

War Heroes and Peace Leaders

The Defeat of the "Old Tiger"

CLEMENCEAU'S defeat came as a surprise to the public that reads casually, but it was no surprise to those who follow the course of public history as it is made by current waves of public opinion. The "Old Tiger" was the man for war, but France and the world is fortunate in having him retired now that the war is won. It would have been even more fortunate could it have had a statesman rather than a fighter in his place at the peace conference, for it was Clemenceau as sword and buckler for the intransigence of Europe that impaired so greatly the fourteen points upon which all had agreed to offer peace and to thrust the balance of power across the horizon that was all open for the emergence of a League of Nations. He declared for the time-dishonored balance of power, clung tenaciously to the obligations claimed by secret treaties, sarcastically referred to those "who would usher in the Kingdom of Heaven," advocated war upon Russia, claimed the last pound of flesh from starving enemy women and children, and surrendered the demand for conquest of the Rhineland only under compulsion and in the hope of an effective military alliance with England and America that would belie the League. He is a Voltaire lacking only Voltaire's brilliant wit. His skeptical sneering at the Galilean, his materialistic philosophy, his vigorous persecution of offenders of justice, his courageous freedom of thought and expression, mark him not only as a remarkable man with originality, courage to flout the conventional, a cynic with faith in nothing but power too human to pervert his philosophy into that of a Nietzsche. But for his age France might well have feared that the taste of authority with his materialistic philosophy and skepticism of the ideal would have turned him from democrat to royalist even as he was turned from socialist to military dictator.

The Leader Without a Party

Lloyd-George climbed to chief power in empire at a time when Britain stood to save the world and such facile and virile mentality as his was needed to guide a muddling democracy into an efficient military machine. He is an executive with a dominating parliamentary capacity, and can wheedle, scold, yield, take advantage, play politics, preach uncompromising conviction, compromise opinion and drive, follow and ride all at once but always with one steady goal and without losing his road so long as the game is hot and the tides of feeling running high. He is a man of the hour and a son of destiny who leaves nothing to chance but turns chance with skill. He is a sincere idealist, but determined to get things done. He has none of Clemenceau's cynicism, nor does he carry a steel hand under a soft glove, but he knows human nature both singly and en masse and can both paddle his own canoe and skillfully ride a wave. He bowed Mr. Asquith out with both reason and haste, when the hour was propitious to make himself master, formed the Coalition to save the country from politics, and continued it to save himself from Clemenceau's fate or Wilson's eclipse. He is as good a fighter as Clemenceau but a much better human being and as idealistic a statesman as Woodrow Wilson but a much better politician. But Lloyd-George's virtues are rapidly proving his undoing through the limitations of their own weakness. Composer of Coalition he is now a politician without a party and the fates are writing him the position of a great statesman without a job. Every by-election since the close of the Peace Conference has gone against him in point of majorities and usually in the candidate returned. He sacrificed his own Liberal party for the Coalition, but cannot turn his coat to ride the Tory race, and through his comradeship with them lose the

confidence of the rapidly rising Labor party. He will step down with honor from which time will wipe the smut of a too much expediency.

The Eclipse of the "Emancipator of the World"

No more outstanding example of the fickleness of mankind and the tricks fortune plays its favorites is furnished us by current history than the eclipse of Woodrow Wilson. His enemies prophesied it at the height of his popularity and straightaway did all they could to accomplish it. The applause was always that of the common people who had suffered so greatly and whose very tears set a rainbow of hope for them. The diplomats and rulers who guided the destinies of war from the safe walls of palaces and clung to all the stakes in diplomacy that came before the days of battle yielded no more to him than the plaudits of the multitude bade them yield and stayed even that when the tides of enthusiasm cooled with the chill of passing days. And today he is defeated by a minority of haughty senators with long terms of office, confident that in the processes of the suns the fickle public will yield to their steady partisan guidance and sustain their reactionary attitude by the drug of inertia and the reactions of a presidential campaign. On the other hand, Woodrow Wilson is a poor politician. He lacks Lincoln's appreciation of human sentiments and his patience with human nature. He is quite aware of his superior intellectual ability and his long years as an executive undid him for parliamentary diplomacy.

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He should have taken ex-President Taft to Paris with him and cultivated a senatorial comradeship in the days of treaty making and lost nothing but gained much that he has lost. He could yield more now without yielding all, and a seven years' habit of showing a willingness to consult and compromise with the judgment of others would have saved the League at least. But President Wilson comes out of it all the one uncompromising idealist with the courage to fall for his principles and time will justify his principles even though the fates hold them in leash for a while. The League of Nations is his religion and it is like unto that of Him who came to bring in the Kingdom of God.

* * *

The Resurgence of the American Commoner

Quite as surprising to the public mind as the fall of the "Old Tiger" is the resurgence of the American Commoner. But so sure as steady adherence to righteousness brings even its martyrs from oblivion to pre-eminence, so was it written in the scrolls of time that Bryan would come back. His moral victories in the triumph of prohibition and woman's suffrage, his justification through the steady approach of the independence of the Philippines, the coming of the cheaper dollar, the end of high protective tariffs, the pulling of the plutocrats from their thrones as "captains of industry," the gratitude of a nation for his part as a Warwick in giving it a really great president for a war period, his unfailing good humor and his fine spirit as a loser, coupled with his unequaled eloquence, which grows richer with the years, made his reappearance as inevitable as that of truth itself. He comes back as of old, fighting for what he thinks is right without much consideration for a winning slogan. His advocacy of compromise on the League of Nations is not to play politics, but because he feels all is lost but the principle anyhow and that at the best the only hope is an establishing of that principle in some fashion and a firm faith in the good sense of mankind to evolve it toward perfection. He feels it must not be allowed to hide the real issues by which government must be made in the next four years, then straightaway advocates government ownership of railroads in the face of an overwhelming prejudice against it. But if Bryan advocates it we had as well make up our minds it is coming just as prohibition, woman's suffrage, universal peace treaties, Philippine independence, lower tariffs, cheaper money, the initiative and referendum, the popular election of senators, the end of Tammany influence in national politics and everything else he has advocated a half generation before it was good politics to advocate it.

ALVA W. TAYLOR.

BOOKS

THE TRAGEDY OF LABOR. A Monograph in Folk Philosophy. This little volume treats of such subjects as: Private Property and the Wage, Community and the Classes, Socialism, etc., but not from the usual statistical and impersonal viewpoint. It is rather a study of the feeling side of the human practice engaged in the struggle for a living in our present illy-balanced system of distribution of wealth and income. This brings to the treatment a more human interest than larger and weightier but even less keen treatises do. (Abingdon).

THE PUBLIC DEFENDER. By Mayer C. Goldman. Mr. Goldman is a practicing lawyer in the city of New York, where oftentimes the sheer numerical mass of defendants at the bar makes of the minor courts a sort of mill grinding its grist wholesale. While the accused is presumed, theoretically, to be innocent until proven guilty, in actual practice his poverty, the major consideration given the accusing policeman, or the delays in getting a hearing may result in the very processes of justice doing him an injustice. Then the public prosecutor may not be evenly matched, or even be unmatched alto-

A New Hymnal by Easter

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gether by a defending attorney. Mr. Goldman makes a well nigh unanswerable argument for the public defender "as a necessary factor in the administration of justice." (Putnam.)

MODERN RELIGIOUS MOVEMENTS IN INDIA. By J. N. Farquhar, D. Litt. This learned volume, written for students of comparative religion and modern missionary problems, more than for the public, casts a long and brilliant ray of light through the religious philosophies and movements of the most religious of all peoples. If we think of India in terms of idols, fakirs, religious penants, Swamis, Yogis, Brahmas, Gurus, and without comprehending the profound and subtle philosophy, the deeply laid religious institutions, and the numerous reform movements, then we commend this book as a means of edification. It covers the main movements of the past century, with a special reference to the evolution of reforms. After reading it one is greatly impressed with the profoundness of the Hindu intellect, but with its speculative rather than scientific character withal. He is also struck with the eclectic quality, and the freedom with which men may become advocates of new things, but also with the deep rooted tenacity of the social system, of caste, and wonders how effective Hindu reform will become until the Hindu mind becomes scientific. (Macmillan.)

RURAL RECONSTRUCTION IN IRELAND. By Lyonel Smith-Gordon and Laurance C. Staples. The contents of this volume may not be "news" as is the present political disturbance, but it is the heartening story of a reconstruction of economic life that both does credit to native Irish leadership, and to liberalism in England. Sir Horace Plunkett is the founder and grand old man of the movement. It is worth while noting, by the way, that while Sir Horace is not a Sinn Feiner, he yet has, Protestant though he is, most cordially disapproved of all abortive schemes so far proposed for the government of Ireland by Carsonite compromisers. He began his cooperative work in 1880, meeting the individualistic temper of the farmer, the inertia of an ignorant and convention bound people, the lethargy and hopelessness produced by the tenant system, and the belief in the omnipotence of political action. Adopting the Rochdale motto of "self help through mutual help," the movement has been the means, together with the compulsory sale of landlords' holdings, of redeeming Ireland economically. And through the democracy of the Societies to prepare the nation for the independent government they must and will have. For Ireland rich is not Ireland satisfied. Nor should any genuine American expect her to be, unless he could imagine his own country satisfied with her prosperity and with a Dublin Castle instead of a White House to rule them. (Yale.)

FOUR AMERICANS. By Henry A. Beers. The author, who holds the chair of Professor of English Literature at Yale College, tells of a journey he made to the Concord of the late seventies, when Emerson himself was there, with Bronson Alcott and others; and in another paper he gives his estimate of the permanent value of the work of Hawthorne; Roosevelt he describes as a man of letters, and he adds "a wordlet about Whitman." (Yale Press. \$1.00.)

I WAS THERE—with the Yanks in France. Sketches by C. Le Roy Baldrige, Private, A. E. F. A book to depict for those who were not there and to remind those who were. As a Captain in the Marines put it: "That man saw what he drew, and he drew only the most worth while and did it well." Private Baldrige drew as he worked, forceful sketches rather than elaborate pictures; but he limned in the things that he could never forget, the things that make war the "stupid hor-

ror that it is" as well as those which transformed common men and women into heroes and martyrs. Especially good are the "types" which have been done with a sure hand and the ability to record the distinctive expressions of race and personality. Every perusal brings to light new memories for some, enlightenment for others, and that is the test of a book worth owning. (Putnam. \$3.00.)

GEORGE WASHINGTON THE CHRISTIAN. By William J. Johnson. Of great value is this companion volume to "Abraham Lincoln the Christian," by the same author. In this book is amply proved how the American republic was rooted in the principles of the Christian religion, thanks to the great creator of this republic, who is shown to be not only a good churchman, but more than that, a man of genuine piety. (Abingdon Press. \$1.50.)

AN HONEST THIEF AND OTHER STORIES. By Fyodor Dostoevsky. Ten of the tales of the great Russian realist, the translations being by Constant Garnett. "Uncle's Dream," "A Novel in Nine Letters," "An Unpleasant Predicament" and "Another Man's Wife" are among the stories included. (Macmillan.)

SEPTEMBER. By Frank Swinnerton. This author is a London Editor who does story-writing for his side-line—and for the delight of his readers. "Shops and Houses" was his last work, and that was preceded by the more popular "Nocturne." In all of these books the author throws over shabby, drab lives a romance possible only to the artist creator. "September" is interesting especially for its parallel studies of two women, "Marian," of mature September qualities, and "Cherry," young and fascinating. (Doran.)

SIX NEW BOOKS ON RELIGIOUS EDUCATION

The School in the Modern Church

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By E. D. Kirkpatrick. \$1.30 plus 10c postage

The Pupil and the Teacher

By L. A. Weigle. 50c plus 8c postage

The Senior Boy

By E. C. Foster. 50c plus 6c postage

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THE SUNDAY SCHOOL

The Broader View*

PREJUDICE is one of the most contemptible things in the world. We need to pray to be liberal. Instead of fearing liberality we should pray for it. Generosity, the broad view, charity and forgiveness are all expanding Christian virtues. They make for largeness of heart. While stinginess, the contracted vision, and the unforgiving disposition dwarf and chill men's souls to the point of extinction. We live in a day of race prejudice. Once the Jews were against the world, now the world is against the Jews. At Atlantic City Jews have their own hotels. They manage the clothing trades and the amusements and gradually encroach into the control of big business. In our schools and colleges they carry off the prizes and make our Gentile scholars look silly. They see a good thing like the College of the City of New York or Revere Beach out of Boston or a public library or a free dispensary and they go in and possess the land as they did under Joshua many years ago. Shall we hate them for being good students and for business sagacity? Shall we find fault with their marvelous application and colossal industry? Jesus was a Jew. We like to talk in general terms about the Romans giving us law and the Greeks giving us beauty and the Jews giving us religion; how do we reconcile all of this with our racial antagonisms? In the lesson under discussion, Peter, a Jew, learned not to call anything common or unclean. Maybe the time has come for Gentiles to learn that lesson.

I confess that the Negro problem is too much for me. The Negroes should have separate churches, cars and living quarters. They should have separate schools. They should also have their rights! They should be treated like human beings. There are certain things that they can do well. They should be taught to do these things. They should have good houses, good air, good food, recreation and music, but as Booker T. Washington said, in all social affairs they should be as separate as the fingers. They must have their rights, but they must also observe their duties and obey the laws—all the laws. The whites should help them to overcome tuberculosis, ignorance, poverty and viciousness. Colored preachers and teachers of the right type can do more than any other forces. Given industrial education, separate living sections and good churches the colored people will largely be decent citizens. To provide these schools, churches and good houses is our duty.

While racial prejudices seem to be uppermost just now, we are always annoyed by religious bigotry. In the study now before us Peter takes the great leap and passes from Judaism over to the Gentiles. He finds Cornelius a man of such moral stamina, of such abundant fruitage in religious affairs that he is bound to say that in all nations those that reverence God and work righteousness are acceptable. Later he says that the one that believeth shall have remission of sins. Reverence, righteousness and belief are the three things most important in being acceptable to God. One delights to note this wonderful broad-mindedness in the Apostle. Here is Apostolic Christianity that is much needed today. There are not lacking in our churches men and women who lack this apostolic grace. They might well incorporate this in their "Restoration Movement." Instead of seeking to create still more divisions among us, they might well ponder over the character qualifications mentioned here by the Apostle: Reverence for God, the working of righteousness and the belief in Jesus Christ. The gospel is inclusive, not exclusive. When

we start the business of thrusting out of the household of faith all those who do not hold just as we do, we shall have a very empty house in a short while. Already our communion, standing for union, has lost one large group known as "Antis." Shall we divide again or can we value character—faith, reverence, good works above our own opinions? Peter learned a lesson in broad-mindedness and charity. He carried the gospel over to the Gentiles. He did not exclude, he included.

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout!
But Love and I had the wit to win,
We drew a circle that took him in."

Can we not learn something from the old, old story of religious intolerance that has all but wrecked the church time and time again? Have we read our church history to no effect or are we ignorant of it? In every nation he that feareth God and worketh righteousness is acceptable to Him, whether he is to us or not! We may thrust him out, but God will take him in. Read again the story of how Booth was thrust out of his East London church because he dared to preach in the streets. Yes, they threw him out, but he started the Salvation Army! May Love and All of Us have the wit to win.

JOHN R. EWERS.

After March 1, 1920

The subscription price of
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will be \$3.00 (ministers \$2.50) payable in advance. Until that date subscriptions, both new and renewals, will be accepted at the old rate, \$2.50 per year (ministers \$2.00).

This slight increase is rendered necessary by the greatly increased cost of production, and by the added expense involved in the improvements of form and enrichment of contents which the paper is now undergoing.

Before the new rate goes into effect is a good time to pay your own subscription (to any advance date you may desire) and to secure the subscriptions of your friends.

*International Uniform lesson for February 15, "Peter and Cornelius." Acts 10:30-48.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Home Missions Council Meets in New York

The Home Missions Council, representing the home mission boards of America, met in New York, Jan. 13-15. The president is Dr. C. L. Thompson and the secretary Dr. Alfred Williams Anthony. Parts of the sessions were joint meetings with the Woman's Council for Home Missions, and Mrs. Frederick S. Bennett took turns at presiding over the meeting. The home mission boards pledged their support to the Interchurch World Movement and worked out the details of the co-operation. Among the home mission problems to receive special consideration was that of the negro. A half million negroes have moved to the north under the post-bellum conditions, and this migration has produced some serious problems in the cities of the north. The schools for rural pastors which have been conducted by the Methodist Episcopal church during the summer are to be broadened in their scope so as to include all denominations desiring to co-operate. The work among the Esquimaux communities will be conducted along the lines of medical missions in the future. The condition of Protestant work in Hungary and other Central powers was given consideration and it was voted to invite representatives from Hungary to visit this country and study the operation of free religion. The Student Volunteer Movement will be approached with a view to influencing it to include the work of home missions in its life work appeal. The meetings of the Home Missions Council were marked with a strong religious atmosphere and the spirit of co-operation.

University of Chicago Popularizes Religious Work

Nearly three hundred persons have registered in the new Institute for Church Workers which has been established at the University of Chicago during the winter quarter. Practical courses in Bible-study, religious education, church organization, and recreational activities are given every Monday evening of the winter quarter, all sessions being held in Emons Blaine Hall. Joseph Manson Artman, director of Vocational Training, is in general charge of the work. A further extension of the religious teaching of the university is accomplished through a series of Sunday afternoon lectures which are correlated under the general title of "Christianity and the Modern World." The series of addresses will cover the different types of Christianity evolved through nineteen centuries and there will be discussions of Christianity from the standpoint of teachers of philosophy, psychology, science and industry. These latter addresses will be presented by Professor Jamea Hayden Tufts, Ellsworth Faris, John Merle Coulter and Dean Albion Woodbury Small.

No Sympathy for Conscientious Objectors.

A movement was started by certain Episcopalian rectors of Philadelphia to enlist the sympathy of the clergy of the various denominations for the conscientious objectors who are still in prison. The movement has been frowned upon by the bishop and the ministers of the different denominations have not shown much interest in the movement. We are still too near to the war to take up the case of the conscientious objector impartially.

Community Church in Boston

The opening service in a series to interest Boston in the Community Church movement brought out 300 people. Dr. John Haynes Holmes, of the Community church in New York,

spoke on "The Character and Meaning of the Community Church Movement." Prof. Clarence R. Skinner, of Tufts College, spoke on the following Sunday. On Jan. 25, Dr. John Herman Randall, former pastor of Mt. Morris Baptist church, and now associated with Dr. Holmes in the Community church, spoke in Boston. At the end of February a conference will be held on the matter of organizing a church.

Dr. Reed to Direct Work of Annuity Fund

The Pilgrim Memorial Fund Commission has called Dr. Lewis T. Reed, pastor of Flatbush Congregational church, of Brooklyn, to lead in the campaign for funds for the next six months. The Flatbush church is unwilling to give up their pastor permanently, so have given him a six months' leave of absence.

Naval Scandal Stirs Ministers

There has been a great trouble in the naval department at Newport, R. I., which resulted in the trial of Rev. Samuel Neal Kent in a United States Court, where he was vindicated. Mr. Kent's brother ministers in Newport have sent to President Wilson a report of moral conditions in Newport which they insist requires immediate attention from Washington. It is asserted that nameless vices have been propagated among the sailors.

Dr. Shannon Joins the Presbytery

Dr. F. F. Shannon, successor to Dr. Gunsaulus in Central Church, Chicago, has joined the Presbytery of Chicago. He was originally a Presbyterian, though latterly a minister of the Reformed church in New York. Most of the ministers of Central church have been Presbyterians, including Dr. David Swing, the founder, and Dr. Newell Dwight Hillis. Dr. Gunsaulus was at one time in his life a Presbyterian. The identification of Dr. Shannon with the evangelical forces of Chicago will greatly strengthen the position of Central church.

City Is Organized for Religious Education

In connection with the spending of the funds of the Centenary Movement, the Methodist Episcopal church has inaugurated in Northwestern University a department of religious education under the direction of Norman B. Richardson. Several other eminent leaders of this interest have also been brought to Evanston. That the teaching in the University should have a clinic, the city of Evanston is being organized to carry out some of the ideas of the department. A Monday evening school for Sunday-school teachers is being maintained and the courses

Roosevelt's Letters To His Children

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taught by university professors. A fee is charged for the work. Negotiations are now pending for the introduction of religious teaching in the public schools. It is proposed to have children come one-half hour earlier in the morning to receive religious instruction from teachers who are paid by the churches but approved as to teaching qualifications by the superintendent of schools.

Episcopal Rector Supported by His Vestry

The Rev. Percy Stickney Grant, rector of the Episcopal Church of the Ascension in New York, preached a sermon at the time of the deportation of the "Reds" on the "Soviet Ark," making some comparisons between these outgoing radicals and the Pilgrims on the Mayflower. The report of this address came to the ears of Bishop Burch along with a story of some meetings of "Reds" held in the parish house. The bishop called on the vestry of the church for a report and the vestry corrected certain details of the newspaper reports. They took the position of not agreeing with the rector in all of his positions, but insisted upon the freedom of the pulpit. Bishop Burch has announced no decision with regard to the case, but is expected to do so at an early date.

Dearth of Men for Service as Navy Chaplains

Chaplain Frazier, head of the Chaplain's Corps of the Navy, has recently written Rev. E. O. Watson, secretary of the Federal Council at Washington, with regard to the dearth of men for the work of chaplain in the navy. There is now legislation providing for a chaplain for every 1,250 officers and men, but at no time since this legislation was passed has the church been able to furnish the men. Chaplain Frazier says, "We need men of culture and established ability and character—men of high class who would not put the church to shame, nor fail to measure up to the ideals and demands of the Navy. It is a hard place to fill—weaklings will not do."

Missionary Pageant in New York

The Interchurch World Movement has recently presented in Madison Square Gardens a missionary pageant called "The Wayfarers." It was running each week night for a month. The author of the pageant is J. E. Crowther, a minister, and it was presented to the Methodists at Columbus last summer. Dr. Haldeman, a conservative minister of New York, has severely criticized the performance, but for the most part the religious leaders of this city are agreed that the performance has brought religion to the favorable attention of many non-church-going people.

Investigation of the Strikes.

The Federal Council has a committee composed of Dr. Paul Strayer, Dr. Worth Tippy, Dr. John McDowell and Rev. F. E. Johnson investigating the coal strike and the Interchurch World Movement has a group of distinguished ecclesiastics and social leaders investigating the steel strike. For the latter investigation ten thousand dollars has been appropriated. The committee had an interview with Judge Gary and the latter investigation ten thousand dollars has been appropriated. He represents with regard to the twelve hour day and collective bargaining. The negotiations were imbued with the spirit of Christian courtesy.

Preachers at the University of Chicago

During February the preachers at the University of Chicago will be President J. Ross Stevenson, of Princeton Theological Seminary; Rev. Elijah Andrews Hanley, of the First Baptist church, Rochester; Professor Albert Parker Fitch, of Amherst College, Massachusetts; and Dean Lee Sullivan McCol-

lister, of Tufts College, Massachusetts. These preachers serve at chapel exercises, hold office hours for consultation with students, and preach at a Sunday morning service in Mandel Hall.

Progress in Chaplains' Bill

There is a bill pending now before House and Senate for the reorganization of the work of the chaplains in the army. Recently a committee of eminent churchmen from the Federal Council of Churches appeared before the house committee which has the bill under consideration and presented arguments in behalf of the proposed legislation. They came away feeling that there was a good prospect of the new legislation passing. The bill would create a chaplains' organization in the army on the plan of the medical organization and provide equipment with which to work.

Would Bar Religious Organizations from League of Nations

The Federal Council of Churches of Christ in America has sent to President Wilson and to the council of the League of Nations the following resolution of its executive committee: "The Federal Council of the Churches of Christ in America, representing thirty-one evangelical denominations with more than 20,000,000 communicants and a constituency of not less than 35,000,000, earnestly protests against the official repre-

The Science of Power

By BENJAMIN KIDD

Author of "Social Evolution," "Principles of Western Civilization," etc.

WITH AN INTRODUCTION BY

FRANKLIN H. GIDDINGS

Professor of Sociology and the History
of Civilization in Columbia University

DR. EDGAR DE WITT JONES, in his Convention address at Cincinnati, referred to this book as "perhaps the most thoughtful book of the past year." A reading of the book confirms his estimate. The author has grasped the fundamental character of the present age. He has put his finger on the tendencies that have imperilled Western civilization and has traced these to their source. The author crosses swords with many of the leaders of modern thought, and it is a sharp-edged weapon he wields with skill and power. The book is a protest against making the Darwinian hypothesis the basis of a science of civilization, and emphasizes the value, too little recognized, of social heredity.

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sensation of any religious organization in the League of Nations." This action would seem to be elicited by the desire of the Roman Catholic church to be represented in the council chambers of Europe.

Death of Old Catholic Leader

The Rt. Rev. A. H. Mathew, who claimed to be "Archbishop of the Old Catholics of England," died recently. He has travelled some ecclesiastically, having been in fellowship at different times with the Roman Catholic church, the Church of England and the Old Catholics of the Continent. His name was often in the press and his rather erratic career made the subject of Episcopal orders one of popular interest.

Chicago Association a Live One

The annual report of Mr. L. Wilbur Messer, secretary of the Y. M. C. A. of Chicago, indicates what a great organization he has created. In almost every line of work there has been an increase the past year, the most noteworthy being 158 per cent increase in the number of men referred to the churches the past year. The increase in educational classes has been 85 per cent. There has also been a large increase in the patronage of the dormitories and restaurants that are maintained by the Association. One of the foremost features for the new year will be an increase of the religious work.

Church of England forbids Use of Figure of Christ

It has been desired by some churches in England to erect in their places of worship a figure of Christ on the cross in memory of the men who have died upon the field of battle. This has been forbidden by the ecclesiastical authorities on the ground that the figure would be "treated with superstitious reverence and therefore be undesirable."

APPRECIATIONS

I have been an enthusiastic reader of the "Century" for the last ten years, but the intellectual and spiritual revolution I passed through while a chaplain with the army in France and Germany has made me turn with new interest to your paper, for I believe it is sounding a prophetic note not only for us, but for the Christian world at large.

ERNEST REED.

Taylorville, Ill.

You are constantly saying in your editorials tremendously worthwhile things, but in recent months you have not written anything that has so profoundly stirred me as your editorial, "Two Sides to the Question." It seems to me that you have said this word at the psychological hour. I hope the leaders in the Interchurch World Movement will have an opportunity of seeing your editorial. Mr. Mott, in particular. The "Century" is growing in vision and power with each issue. I enjoy and am profited by its reading as by no other paper which I am privileged to read. I wish for you a constantly increasing audience through whom you may proclaim your message to a waiting world.

WALTER M. WHITE.

Memphis, Tenn.

Only recently I joined the ranks of "Century" readers and am surprised to find that I like it! I read it more thoroughly than any other paper and derive more help from it.

Tullahoma, Tenn.

W. R. HOLDER.

Since returning from my work overseas in the army corps, I find real pleasure in going over the back numbers of the "Century." My candid opinion is that no minister among the Disciples can afford to be without this paper. Its sense of fairness, its vision of service, its splendid interpretation of modern movements in Christianity, commend it to every thinking

man. A minister friend in the Methodist Episcopal church who, after reading a few copies of my paper, became a subscriber, recently wrote me that "the 'Century' continues to hold first place in my reading."

J. L. FISHER.

Vincennes, Ind.

I prize the "Century" above all my religious journals—and I am a Methodist at that!

C. A. MOORE.

Rockford, O.

"I assure you that I am a friend of the "Century" now and forever. If more of the Disciples would read this paper we should soon have a larger place in Christendom.

Baltimore, Md.

H. MARSHALL WINGFIELD.

I wish the "Century" a happy and prosperous New Year. I would like to see you grow and go till you covered the world of preacherdom, elderdom and deacondom. I believe in you. You have been a great blessing to me.

R. W. LILLEY.

Charleston, W. Va.

You are giving us a really wonderful paper these days and I am reading it, the Survey and the New Republic—all three—rather religiously. Mr. Spargo's article on "Spiritual Factors of Bolshevism" was one of the best articles I have seen in a long time. These are tremendous days in every field and doubly so for the church. You are helping a great number of us to help pave the way for a better day ahead.

Indianapolis, Ind.

CHARLES O. LEE.

I am outside your denominational ranks, being a Congregationalist, but I find your paper, with its broad outlook, its able editorials and its fine articles very valuable. However, I am missing Professor Alva Taylor and hope he is soon to resume his social surveys.

A. C. WARNER.

Springfield, S. D.

MOFFATT'S Translation of the New Testament

THE author is recognized as one of the most distinguished living scholars of the Greek new Testament. His translation is notable for its apt usage of words as well as for its originality of thought. A new meaning is given to the old version which is supplemented and not supplanted. It is the only version which makes use of the recent discoveries in Egypt and the Holy Land. No Bible student's library is complete without this marvelous translation. It will elucidate difficult passages and call forth expressions of surprise, delight and gratitude. Its every phrase is a new text for the preacher and a new idea for the Christian layman.

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NEWS OF THE DISCIPLES

More Information Concerning Dr. A. L. Shelton, Captured Missionary

President A. McLean of the Foreign Society, sends word of a number of messages received concerning Dr. Shelton, who was reported captured by Chinese bandits. One is from the State Department in Washington and is as follows: "In a telegram dated January 22, 1920, the American Charge d'Affaires at Peking refers to the Department of State's telegram of January 6 and says that the Governor of Yunnan, Tang Chi-yao has telegraphed that he is negotiating with the brigands on the basis of amnesty for the release of Dr. Shelton. The brigands hold Dr. Shelton as a means of forcing the Governor to grant them pardon and have not made known the amount of ransom which they desire. The Charge says further that at present the Missionary Society cannot assist in the case." The second is from Frank Garrett of China and reads as follows: "Dr. Shelton well. No assistance required. Negotiations for his release are progressing slowly. In my judgment there is not much cause for anxiety." A third is from Frank L. Polk, acting Secretary of State: "Washington, D. C., January 28, 1920. Foreign Missionary Society, Box 884, Cincinnati, O. American Legation, Peking, telegraphs it has instructed its Military Attache who is now at Saigon, to proceed to Yunnan to negotiate with local authorities for release of Dr. Shelton." The following cable, signed by Mrs. Shelton, came from Yunnan, dated January 29. "Doctor Shelton well. Negotiations slow. Hope release shortly."

Churches Cooperate in Special Evangelistic Effort

The following telegram has been received from Jesse M. Bader, of Kansas City, who is in charge of the special pre-Easter Evangelistic campaign of the Disciples: "Great response from scores of churches among us in 'each one win one' campaign to add 100,000 members in six weeks preceding Easter. Let me urge every church to organize personal workers class Sunday for first meeting sometime during week following. Order literature, make prospect list, set goals. Lord, wilt thou not revive us again that thy people may rejoice in thee? Psalm 85th chapter, sixth verse."

Recruiting Day at Eureka, Ill.

Sunday, January 18, was a memorable day for the church at Eureka, Ill. This church was without a pastor for six months. When Dr. James M. Philpott came to be its minister late in November one of the first things he began to plan for was to have the college students enter the church. For various reasons the consummation of his plans was postponed until the above members of the church at their homes, came forward and identified themselves with the Eureka church. This is regarded as only a beginning.

New Building for Central Church, Indianapolis

The building committee of Central church, Indianapolis, was instructed at a congregational meeting to work out a plan to raise at least \$100,000 for ex-

tension and improvement of the church building, and to make a report on this plan not later than March 1. Allan B. Philpott is pastor of the church. The need for additional room and equipment for Bible school and organization work and also for a larger auditorium was expressed by members of the church. It was the desire of many persons that the auditorium be enlarged and that an adequate institutional plant be erected. In this building would be increased room for the school and other organizations, a gymnasium and other equipment needed for a modern church. Although the building committee was instructed to report on a plan for raising a minimum of \$100,000 for the extension work, it was the belief of many at the meeting that a much larger amount will be needed. The annual report showed a total of 252 additions to the church in the year, and an average attendance at the Sunday school of 802. Receipts in all departments totaled \$20,250, of which \$6,000 was for missions and benevolence.

Big Banquet in Pittsburgh

The annual congregational banquet of East End church, Pittsburgh, Pa., was an elaborate affair this year. A turkey dinner was served to 325 people. The auditorium was packed for the meeting at eight. An official board of 28 men was elected, all of them heart and soul in sympathy with the minister, John Ray Ewers, who was extended a call for five years. The meeting was happy, united and harmonious and the call for this extended period was given without a dissenting voice. Mr. Ewers has been for more than ten years minister of this church. During the past year one hundred and fifteen new members were received. Enthusiastic plans were advocated for the new church, A. R. Hamilton offering to give forty thousand dollars. Another large gift may soon be announced. The people favored a building built on the lines of a Y. M. C. A., with all up-to-date features.

• • •

—The Niagara Frontier Missionary Society correlates the work of the churches in the vicinity of Buffalo. This organization held a meeting recently at which two hundred persons sat down to dinner. The Tonawanda church had fifty-eight present at this meeting, which was held in Richmond Avenue church. The secretary, S. B. Lindsay, made a report indicating that all bills were paid,

with two hundred dollars in the treasury. Reports were made by the ministers of the progress in their churches. Tonawanda church plans to build a hundred thousand dollar building. North Tonawanda has received fifty thousand dollars in trust from one donor to reconstruct the present building. Charles H. Bloom is president of the society.

—After a long waiting time, Gibson City, Ill., has secured a pastor, George A. Reinhardt, and he will begin March 1. He is leaving Washburn, Ill.

—Danville, Ill., ministers, four in number, have been assisting nearby churches having no ministers with week night preaching.

—C. D. Hougham is leaving the work at Rutland, Ill., and has accepted a call to Eldorado Springs, Mo.

—The annual report presented by the church at Anderson, Ind., is full of encouraging items. The total money raised was \$14,366.30. The pastor, O. L. Hull, was called from New York last August. The budget for the new year provides for an office and a secretary. The missionary budget for the new year has been increased from \$3,500 to \$4,620. A survey indicates that one-third of the large membership of this church are not co-operating with the church and the pastor has set the goal for the new year of enlisting the interest of every member.

—All bills paid in full, was the happy announcement in connection with the annual reports at Beaver, Pa. The budget was \$5,577.30. The congregation presented the minister and wife with generous presents at the Christmas season. J. H. Craig is minister.

—The church at Croton, O., has passed resolutions pledging its loyalty to the United Christian Missionary Society. It has recently increased the salary of its minister \$300 per year. W. D. Ward, who is employed by the Ohio Christian Missionary Society, visited this church recently and put on an efficiency campaign. He put on the every-member canvass, with the result that both the local and the benevolent budget is financed for the new year.

—First church, Princeton, Ky., raised for all purposes last year \$4,200. There is a resident membership of two hundred and the pledges to the budget were 165. It is hoped to make a fifty per cent increase in missionary offerings and a thirty per cent increase in current expense funds during the coming year.

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February has been designated Adult Mobilization Month, March is Stewardship Month, and April Soul Winning Month. The church received fifty-seven new members last year.

—The Lebanon, Ind., church is conducting a school of missions. A brotherhood banquet was held recently at which F. E. Smith, of Indianapolis, gave an address on "Putting the Men Back of the Whole Task." One hundred men were present. R. E. Deadman is pastor at Lebanon.

—W. C. Cole has been preaching at Kingfisher, Okla., recently in a series of special services. J. Allen Watson is pastor.

Memorial CHURCH OF CHRIST

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—Charles O. Lee, of the Flanner House, Indianapolis community center, is preaching this year for the churches at Lizton and New Brunswick, Ind., in addition to his community work. He has just completed a community revival at Lizton. —Disciple and Methodist Episcopal churches cooperating. S. A. Hawath was the evangelist. There were twenty-five accessions to the membership, seventeen of whom have united with the Disciples.

—The every member canvass at the Tullahoma, Tenn., church was more satisfactory this year than ever before. An addition of fifteen members to the church is reported for January. William R. Holder leads at Tullahoma.

—An increase of salary of \$600 has been given to R. H. Salyer, of East Side church, Portland, Ore. The congregation passed resolutions commending his work.

—The new state secretary of Iowa is W. M. Baker, who for four years past has been pastor at Marshalltown, Iowa. He will have headquarters in Des Moines and will be assisted by A. M. Haggard, so far as Mr. Haggard's health will permit.

—Third church, Indianapolis, will shortly dedicate its new Bible school building, and this with the new equipment already in hand will afford one of the best plants in the middle west.

—A new organization for young people has been formed at Central church, Kansas City, Mo., where E. E. Violette is pastor. While it is non-sectarian and non-partisan, it studies political questions and conducts evening discussions of live issues. The organization started out with 110 members.

CENTRAL CHURCH

New York 142 W. 81st Street
Finis Idleman, Minister

—George L. Snively is helping assemble a fund of \$100,000 for a new house of worship, at First church, Lincoln, Neb., where H. H. Harmon is pastor.

—Central church, Hubbard, O., has made some extensive improvements in its building and recently rededicated the sanctuary. L. G. Batman was present to preach and to assist in the raising of

funds. During the day over sixteen thousand dollars was secured. A. J. Cook is pastor.

—The new church at Greybull, Wyo., is on the frontier and its organization has brought religion to a needy community. Though it has only sixty-five members, a ten thousand dollar building has been erected and dedicated under the leadership of A. Austin Hull. The church committee announces that the pastor has contributed his services and twelve hundred dollars besides to the enterprise. Mr. Hull is an osteopathic physician.

—E. B. Bourland has accepted a call to Lancaster, Ky. He is leaving Harrodsburg, Ky., February 1.

—James R. McIntire has resigned his pastorate at Vermont Square church, Los Angeles, and will spend some time studying church methods in that city before accepting another pastorate. He has served at Vermont Square for five years and this term of service is exceeded by only one other Disciple minister in the city. In the five years there have been 169 accessions to the church.

—Another minister to leave the work of the pulpit is John S. Nicolls, who has recently resigned to take a position with the Wickwire Company. He was pastor of Forest Avenue church, Buffalo.

—B. S. Ferrall dedicated the Woodlawn church, at Buffalo, on January 11. More than enough funds were secured to meet the needs. W. H. Leonard is the pastor.

—John I. Gunn, of Marion, Ill., has been one of the well-known figures in the Illinois ministry and his resignation recently to become secretary of the Chamber of Commerce in Marion is a distinct loss to the church. He has been ten years at Marion.

—J. H. O. Smith has resigned his work at Metropolitan church, Chicago, and accepted a pastorate at Pittsburg, Kans. This was his second period of pastoral relations with the Chicago church, which worships in a theater building within three blocks of the Jackson Boulevard church.

—In many sections of the country the churches are putting on Father and Son banquets in cooperation with the Y. M. C. A. Such a banquet will be given in Richmond Avenue church, of Buffalo, on Feb. 17. The Boy Scout organization will furnish auspices for the occasion.

—Pre-Easter classes are already under way in Richmond Avenue church, in Buffalo. The children of the junior department of the Sunday school are being taught by the assistant pastor a course of lessons on "What It Means to Become a Christian." The pastor, Ernest

Hunter Wray, is taking the children above the junior grade and teaching them a similar course of lessons, but presented in accordance with their needs. The children will be indoctrinated with the idea of their voluntarily going forward to church membership at the Easter season.

—A School of Methods will be conducted by national Bible School leaders in Central church, Denver, the first week in February. The team consists of Miss Cynthia Pearl Maus, Miss M. Irvin, Rev. Charles Darsie and Rev. Chas. William Dean. Most of the Disciple churches of Denver will take advantage of the school. The closing day will be marked by graduation exercises, at which time the International School of Methods diploma will be given those taking notes on twenty-five of the forty periods offered.

—An interesting session of the Blue Grass Association of Disciple Ministers was held in Central church, Lexington, recently. Prof. Fairhurst presented a paper on "Cosmic Theistic Evolution" which was reviewed by Prof. Snoddy. The point of view of Prof. Fairhurst was conservative, while Prof. Snoddy defended a modern conception of evolution. The discussion was specially interesting to the students of the College of the Bible.

—A pleasant evening was spent by the graduate students of the College of the Bible in Lexington recently in the home of Prof. Bower. The advantages of the various large universities were presented. Harvard, Columbia and Chicago Universities were extolled by their respective champions.

—William Jennings Bryan, the great commoner, was the speaker at a recent Sunday evening service in First church, Lincoln, Neb. The occasion was the celebration of the achievement of national prohibition. The presence of the great orator packed every inch of space in the church and many were turned away. Mr. Bryan spoke to 350 in the basement of the church and then went upstairs and addressed the congregation there.

—The church at Benton, Ill., is especially interesting this year by reason of the fact that it will entertain the state convention. January 18 was a special day in this church, the thirtieth anniversary of the organization being celebrated. The church began with thirty-two members and its present strength

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may be judged by the fact that a \$6,380 budget was adopted and has been over-subscribed by five hundred dollars. Fifteen of the charter members are still living. The congregation lost its building by fire in 1914 and then built the splendid plant they now occupy, over-subscribing the deficit by ten thousand dollars and providing for a parsonage. Samuel E. Fisher is pastor and he has just received a thousand dollar increase in salary. The Bible school is planning a campaign to last until Easter Sunday.

—Cotner University is seeking a much larger endowment and recently a drive was launched to add a million dollars to the endowment funds of the institution through a campaign in Nebraska and Kansas. The campaign in Nebraska will be led by A. D. Harmon.

—First church, Lincoln, Neb., was in a playful mood on a recent evening, when the adult classes of the Sunday school presented "The District School." Grown-up pupils with memories of past grievances in their hearts evened up with "teacher."

—W. L. Reese has resigned at Iola, Kans., and will henceforth engage in evangelistic work. More than fifty people were received into his church at regular services last year.

—More than a hundred Disciples were at the Interchurch meeting at Atlantic City and these held a meeting in which they passed resolutions in which they expressed their joy that the Disciples of Christ were cooperating in the movement and were largely represented in its leadership.

—The annual report of First church, Richmond, Ind., shows that 122 new members were enrolled and the net gain for the year was 82. The present membership of the church is 744. The money raised for all purposes was \$9,278.05, of which \$2,889.75 was for missions and benevolences. In the six years of the pastorate of L. E. Murray 598 new members have been received and contributions to missions have grown from \$301 to the above sum.

—P. H. Welshimer recently began the nineteenth year of his pastorate with First Church, Canton, Ohio.

—Charles S. Vail has recently been honored by the national organization of Spanish War Veterans by being named chaplain in chief. He had previously been chaplain for the state of California.

—The church at Taylorville, Ill., of which Ernest H. Reed is pastor, recently received the annual reports. There was a balance in every treasury and the total of these balances was \$1,169.35. The total receipts for the year were \$11,600.37. The amount of money given to various missionary and benevolent projects was \$1,750. The church is encouraged with the outlook at the present time, a well-attended Sunday evening service being one of the features.

—During the past session, one hundred Transylvania College students earned all their expenses, and one hundred and twenty-five part of their expenses. About seventy-five per cent of the student body, including men as well as women, are dependent upon their own resources. The total amount earned by these students last year was approximately \$50,000. Students earning their

way suffer no social disadvantages, and their scholarship compares favorably with that of students whose expenses are provided for them.

—A significant fact was revealed by a recent religious census of the student body of Transylvania College. Out of a total enrollment of 316, there were 12 Baptists, 1 Lutheran, 38 Methodists, 13 Presbyterians, 6 Episcopalians, 5 Roman Catholics, 236 Disciples of Christ, and only 5 persons without church membership.

—"A Survey of Religious Education in the Local Church," by Professor W. C. Bower, of Transylvania College, and published last spring by the University of Chicago Press, is meeting with a most cordial reception. The New York City Sunday School Association has recommended its use in the New York churches. It is highly commended by such leaders of religious education as Professor George Albert Coe of Union Theological Seminary.

—The annual report from Elyria, O., indicates that this congregation raised last year for current expenses \$4,077.29 and for missions and benevolences \$1,891.08. A school of missions in this church is proving most interesting and helpful. W. L. Burner is pastor.

—John Ray Ewers has been invited to exchange pulpits with Levi G. Batman, of Youngstown, O., in February and deliver the C. W. B. M. day address in his old church. Preparations are being made to give him a royal welcome.

—A recent educational survey, conducted by the division of American Education, of the Interchurch World Movement, shows that the faculty of Transylvania have issued the following books during the past five years: "The Conception of Authority in the Pauline Writings," "Bible Geography," "Doctrine of God," "New Testament Theol-

ogy," "John Whom Jesus Loved," "The Mohammedan World," "Elementary Psychology," "A Survey of Religious Education in the Local Church." In press: "The Human Body in the Upanishads."

—Professor Paul Imamura, B. D., College of the Bible, 1918, now a professor in Takinogawa College, Tokyo, Japan, recently gave a series of lectures at Transylvania College, on "Can Religion Be Taught?" Professor Imamura is teaching courses in Religious Education, Sociology and New Testament Theology.

—The board of managers of the United Christian Missionary Society met in St. Louis January 27.

—A. L. Snow has resigned his pastorate with Lansdowne church, East St. Louis, and will travel for a business firm in the south.

—Prof. J. Clark Archer of the department of missions in Yale University will give two lectures at the University of Chicago February 10 and 11. His subjects will be "The Spirit of the Orient and the Christian Message" and "Missionary Education: Materials and a Parish Plan."

BEST SELLERS WORTH BUYING

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